

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## CONDITIONS.

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From the *Missionary Herald*, for August.

## SANDWICH ISLANDS.

STATION AT LAHAINA—MAUI.

### KAPIOLANI.

Kapiolani, the distinguished patroness of the mission at Kaavaroa, on Hawaii, has visited us. During the month that she spent at Lahaina, she usually called on us twice a day. She said one sabbath evening, with reference to public worship, "I love to go to the house of God, for then I forget all about this world."—

The morning arrived, and I was awakened at an early hour by Toteta, one of our Tahitian teachers. He came to inquire whether it was my intention to present myself to the chiefs in company with Pele? I told him that I would do as the chiefs wished; but I should not go unless I was sent for. I then gave him some advice with respect to the behaviour of the palapala party, and then he returned.

When I questioned her about loving to go to the house of God, she said:—"When I hear preaching about Jesus Christ, my spirit does not stay in me, but it goes out to Jesus Christ, and when I hear about God my spirit goes to God; and when I hear about heaven, my spirit goes up to heaven. It goes, and then it comes back, and then it goes again, and thus it continues to do." When I questioned her a little more, she enquired with great earnestness, whether I did not think she had two souls. She said, "It seems to me, that I have one good soul, and one bad one. One says, God is very good; and loves God, and prays to him, and loves Jesus Christ, and loves preaching, and loves to talk about good things. The other one says, it does no good to pray to God, and to go to meeting and keep the Sabbath."

We shall long remember the last evening that we enjoyed in her society. She was expecting soon to return to Hawaii, and I therefore invited her to take tea, and spend the evening with us. She came with Keameamahi, who is also one of our best friends. Honori and Pupuh joined the circle. The evening was not spent in general conversation. Kapiolani was pleased with nothing that would not come home to the heart. Many enlightened Christians, after leaving a pious circle, would blush at their own coldness, could they but have seen how anxious this chief was to spend her last evening in the best manner possible. At the close of the evening, we sang the translation of the hymn, "Wake isles of the South," and closed with prayer.

But a few years ago, there was scarcely a more degraded person on the Island than Kapiolani. She gave herself up to intemperance and every species of degradation; now she is in every respect perfectly moral. She always appears in a neat dress; has in many respects adopted the customs of refined society; and is in her whole character, raised so far above the generality of the nation, that one can hardly avoid the belief, that she was educated among an enlightened people. How gladly would I present this chief to a circle of those who say this people can never be civilized; and let them account for the difference between her former and her present character. There are other similar examples here, but I know of none so striking.

As she approached the circle, she addressed herself to Hoapirihawine, when the following dialogue ensued.

PELE. I have arrived.

H. We are all here.

P. Love to all.

H. Yes, love perhaps.

P. I now present myself to speak unto you.

H. Where have you come from.

P. I have come from Tahiti, from England, and from America, whither I have been to attend your king Rihorohi; but I have now returned into your presence.

H. Dont you come here to tell us your lies.

H. What have you there in your hands?

P. I have the spear of the god Pele and her kahilis.

H. Lay them down. (Pele does not move.) Lay them down I say. (Down they drop.) Don't you come here to tell us you are Pele. There are volcanoes in other parts of the world besides Hawaii. The great God of heaven, he governs them all, and you are a woman like us. There is one God who made you & called ke Akua Pele, was offended with us; we have one common parent. For-

the deputation, who dared without her leave, to throw stones into her crater.—They also ate the berries growing wild on the mountains, without first making an offering to her. The people said that with these insults the god was offended, & was now on the way to the chiefs to direct them to cast off the palapala, and send away the missionaries; that if the chiefs did not comply with her orders, the volcano would break out in Lahaina, and burn first us and our houses, and then all those who favour the palapala and their houses.

Pele brought word that Kekuokalan, who was the rebel that fell at the abolition of Idolatry was then alive, and that he

had brought word from the other world to the chiefs, that they must cast off the palapala, and atone for past crimes, by sacrificing to her a man, a hog, a dog, a white fowl and a fish.

H. I have been lying; but I will lie no more.

H. Remember your promise, and lie no more. Go round no more among the people. Observe my word and return to your land.

Kaikioeva then said, "It is now a proper time to pray to Jehovah, for there are many people present, and he is our God." Toteta, the man mentioned above, was called upon to pray. He arose, and invited the attention of the crowd, and then addressed them as follows. "Let us all look! What do we see? We see this emissary of the devil, come from Hawaii to Lahaina to tell her lies, and to make us believe she commands the volcano fires.—Look! Here are the people of Lahaina, assembled for what? To pray to God?—No; but to see a child of the devil. See this vast multitude, how eager they are to hear all the devil has to say? Are they as anxious to hear the words of Jesus Christ? Go to the house of God and see. There you will find a few hundreds; but here a few thousands. Let us all look again to this old woman. What is her foundation, and what are the signs or badges of her supremacy? If she is the god of the volcano, then she lived when the volcano began. Let her tell us how long it has been burning. If she is a god, let her tell us something about the creation of the world. Let her tell us about Adam, about Noah, about Abraham, and about Jesus Christ. We desire to hear. If she is strong let her manifest her strength. If she is wise, let her teach us. If she is good, let her show us some good thing. No, she has no power, she must carry a brush to keep off flies, and a stick to frighten the people, and these two sheets of tapa are her ensigns, and when she is hungry she goes about to beg her food. Surely she exhibits the true character of the devil. She has been like a hungry hog, that roots all before him, though he eats but little; or the mice that dig into the ground, and eat the potatoes out of the hill. Let us praise God that we have become so much enlightened, that we have not been led astray by this stratagem of Satan.

Here he ended his address, he then read the Jubilee Hymn, and prayed. After prayer, Pele arose, and threw the old tapas, which she had used for ensigns into the fire which was near by. She was about to throw in her spear, when one of the chiefs said, "stop, I want that to dig the ground with." Before noon the spear was brought to me with the earth still adhering to its point, and no stain of blood was on it. I design to send this implement of husbandry to you, and when you see it I have no doubt that you will be reminded of the prophecy, "The Lord shall rule among the nations, and judge among the people; and they shall beat their swords into plowshares, and their spears into pruning hooks."

In the whole affair the hand of Providence could be distinctly traced, in ordering every thing in such a manner as to bring good out of this apparent evil. There was a great concourse of people, all of whom saw the derision of the chiefs, and heard the confession of Pele that she had been lying.

After this it was a common saying, "Manoa ka palapala," (strong is the palapala,) it has conquered the Pele.—It is indeed a cheering consideration, that the time is not far distant, when the truth shall cause every false god to hide his head, and will gain a complete triumph over all those who stand up in support of idolatry.

Soon after this occurrence, I sought an interview with the woman, but could not obtain one, in consequence of her return to Hawaii.

AN UNSERACHABLE PROVIDENCE.

Related by the Rev. Mr. Orton.

An event of a public uncommon nature, says Mr. Orton, in which he was particularly concerned, deserves to be related,

as an evidence of his great benevolence, and for the sake of the useful reflections he makes upon it:—April 5th, 1741. At our assize last month, one Bryan Connell, an Irish Papist, was convicted of the murder of Richard Bromley, of Weedon, about two years ago. The evidence against him at his trial seemed full and strong, but it chiefly depended on the credit of an infamous woman, who owned

she had lived with him in adultery several years.

There were some remarkable circumstances in the course of the trial in which I thought the providence of God wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine that no person in court believed it. I visited him after his conviction, with a compassionate view to his eternal concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day, with such a solemn, calm, but earnest appeal to heaven, and fervent cries that God would inspire some with a belief of his innocence, that I was much impressed.

As he desired to leave with me at the time of his execution, a paper in which he would give an account of the places where and the persons with whom he was, when the murder was committed. I was so struck with the affair, that I obtained time of the under sheriff to make inquiry into the truth of what he had told me. Having sent a wise and faithful friend to Whitchurch and Chester to examine the evidence he appealed to, I found every circumstance which the convict had asserted, proved; and the concurrent testimony of five credible persons attested that he was in Cheshire when the murder was committed. These testimonies I laid before the judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the judge did not think himself warranted to reprieve him, as the evidence against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The convict was accordingly executed!

I had laboured with unwearied pains and zeal, both for the deliverance of his life, and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, nor more cheerful than his hope of deliverance had been. Among other things, I remember he said, "Every drop of my blood thanks you." He wished he might, before he died, have leave to kneel at the threshold of my door, to pray for me and mine. "You," said he, "are my redeemer, in one sense, (a poor, impotent redeemer) & you have a right to me. If I live, I am your property, and I will be a faithful subject."

The manner in which he spoke of what he promised himself of my friendship, if he had been spared, was exceedingly natural and touching. Upon the whole, I never passed through a more striking scene. I desire it may teach me the following lesson:—1st. To adore the awful justice of God, in causing this unhappy creature thus infamously to fall by her with whom he had so scandalously sinned, to the ruin of a very loving and virtuous wife. Thus God made his own law effectual, that the adulterer should die. 2ndly. To acknowledge the depths of the divine counsels; which in this affair, when I think on all the circumstances of it, are to me impenetrable. 3dly. To continue resolute in well doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said, that I am an Irish Papist; others have used very contemptuous language, and thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition, in the view I then had of things, would have been the most criminal part in my whole life, 4thly. May I not learn from it gratitude to Him, who hath redeemed and delivered me? In which, alas! how far am I short of this poor creature! How eagerly did he receive the news of a reprieve for a few days! How tenderly did he express his gratitude! That he should be mine! That I might do what I pleased with him! That I had bought him! Spoke of the delight with which he would serve me! —That he would come once a year from one end of the kingdom to the other, to see and thank me, and should be glad never to go out of my sight. O, why do our hearts overflow with such sentiments on an occasion infinitely greater! We are all dead men. Execution would soon have been done on us; but Christ has re-

deemed us to God by his blood. We are not merely reprieved, but pardoned; not merely pardoned, but adopted; made heirs of eternal glory, and near the borders of it, if Christians. In consequence of all this, we are not our own, but bought with a price. May we glorify God in our bodies and spirits which are his!"

From the Christian Watchman.

## ON THE TERM "ARCHANGEL."

In confirmation of the idea suggested by "CENTURIAN," and in compliance with his request, I would offer a few thoughts on the import of this word, as used in Scripture.

It is very evident, as he has shown, that the terms *Michael* and *Archangel* both designate the same character. See Jude 9. Whatever, therefore, tends to shew the true meaning of the one, will equally assist us in gaining a right understanding of the other.

1. As to the etymology of the name *Michael*, it is compounded of the Hebrew words *M I*, who, *K*, like, *A L*, God, q. d. *He who is like God.* To whom is this name so applicable as to Him, who, being in the form of God, thought it not robbery to be equal with God, (Phil. ii. 6.) who is also said to be the *express image of his person.* (Heb. i. 3.) ?

2. In Daniel x. 13, 21, and xii. 1. Michael is described as the *\*first of the chief princes, and the great Prince who standeth for the people of God.* Jesus is called, the *Prince of the kings of the earth,* Rev. i. 5. Compare Isa. ix. 6. Ezek. xxxiv. 24. Acts iii. 15, and chap. v. 31. It is surely He who stand on the behalf of God's people, and advocates their cause. *Their Redeemer is strong, the LORD of Hosts is his name; he shall thoroughly plead their cause.* Jer. i. 34. Compare Rom. viii. 34, and Heb. vii. 25.

3. In Rev. xii. 7-9, Michael is represented as waging war with the devil, and overcoming him. Is not this work uniformly ascribed to Christ? *For this purpose the Son of God was manifested, that he might destroy the works of the devil.* Compare Gen. iii. 15. Luke xi. 31, 22. Heb. ii. 14.

4. Jude, in the 9th verse of his epistle, manifestly alludes to Zech. iii. 2.—*And the LORD (Hebrew JEHOVAH) said unto Satan, The LORD rebuke thee.* This plainly shews, that *Michael the Archangel* is, JEHOVAH—the incomparable name of Deity, which is often applied to the adorable Redeemer. See Isa. xl. 10, 11, and Jer. xxiii. 5.

5. In 1 Thess. iv. 16, the only remaining passage in which the term *Archangel* occurs, his voice is introduced as sounding at the resurrection of the dead. Our Lord has informed us that *the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth.* John v. 28, 29.

Do not these considerations clearly evince, that *MICHAEL THE ARCHANGEL IS JESUS CHRIST?*

Objection. Will not this view tend to degrade the Saviour, by representing him only as the chief of the angels?

Answer. Angel "is a name, not of nature, but of office." Jesus did not, indeed, take on him the nature of angels; but that is no reason why he should never be called by their name, which denotes an agent, one sent or employed, a messenger. See 2 Samuel ii. 5. in Hebrew, and Matthew xi. 10. in Greek. It is certain that Jesus is sometimes designated by this name. In Exod. iii. 2, 6, he who is called the *Angel which redeemed me from all evil, bless the lads.* Who can be the Person here spoken of, save He, whose going forth have been of old? Mic. v. 2. Surely then, if the term *Angel* may be applied to Christ with propriety, that of *Archangel* may be with equal fitness; as He is infinitely superior to those created, intelligent beings, who are usually denominated by the former appellation.

Inferences. 1. We should not speak of *Archangels*; since the word is not found in the plural number in Scripture; nor have we any reason to suppose that more than one *Archangel*, exists. 2. It is highly improper to represent them, (after assuming that there are many so called) as veiling in the presence of God, approaching before Deity with profound reverence, &c. since Jesus, to whom alone the name is applicable, has sat down on the right hand of the Majesty on high. Heb. i. 3.—3. We ought to use the name with reverence, since He who is designated by it, is the true God and eternal life.

PHILOGRAPHES.

\* See the margin of the English Bible, and Dr. Gill. on the passage.

CIRCULAR LETTER.  
The Union Baptist Association, to the  
Churches therein represented—

DEAR BRETHREN.—Feeling desirous that pure and undefiled religion may flourish, and pervade our whole associated body, we will on this Anniversary address you on the subject of *Social and Private Worship*. These duties consist in paying due respect, veneration, and homage to that God in whom we live, move, and have our being, under a sense of our obligation to him; and are to be exercised in family and secret prayer, in holy conversation, in devout meditation, and in all our private walks. Family prayer is required of those who have children, or who live in a family state. And can this duty be neglected, and religion enjoyed? Let the serious answer. Can those who live under the glorious sunshine of the gospel, and participate in its invaluable blessings; who have the sacred volume of truth to read; the Holy Spirit to sanctify, enlighten, quicken, comfort and guide into truth; and all temporal and spiritual blessings richly to enjoy, cease to give to God thanks for his goodness? Can those who are encompassed about with infirmities, subject to the cunning wiles of the Devil, the flatteries of the world, and borne down with cares and trials, cease to implore the protection, direction, and support of the God of Mercies? Can we who have tasted the wormwood and the gall, and felt the curse of the law, the wrath of God, and the pains of hell, but have been graciously permitted to drink of the streams that make glad the City of God, being delivered from the curse of the law, neglect to pray with and for those of our children, servants, and friends under our care, who are still in the gall of bitterness and bonds of iniquity? In neglecting this duty we bring darkness upon our minds, barrenness into our souls, and guilt upon our consciences, and what is worse than all, we incur the displeasure of our Divine Master, who has told us in his word to pray without ceasing, and in every thing to give thanks; to pray with all prayer and supplication; always to pray and not to faint. But it may be objected that these are not express commands for *family prayer*. True, but it cannot be denied that this duty is implied in these scripture expressions; and though there is no express command for it, we have many examples, hints, and allusions in scripture, which plainly evince to us that it was the practice of our forefathers, Abraham, David, Solomon, Job, Joshua, and others. "Family Prayer," says Buck, "may not be essential to the character of a true christian, but it is surely no honour to the heads of families, to have it said that they have no religion in their houses. If we consider what a blessing it is likely to prove to our children and domestics; what comfort it must afford to ourselves; what utility it may prove to the community at large; how it sanctifies domestic comforts and crosses; and what a tendency it has to promote order, decency, sobriety and religion in general, we must at once see the propriety of attending to it." The scriptural manner of performing this duty, is to lift up holy hands without wrath or doubting; to pray with the spirit and understanding also, and to ask in faith, nothing doubting. Secret prayer is an act of worship essential to the Christian character. It may be divided into *ejaculatory* and *closet prayer*—*Ejaculatory*—by which the mind is directed to God on any emergency. This is practicable at all times, and on any occasion. The living christian finds special use for this kind of prayer daily, yea hourly. When any religious duty is to be performed, he lifts his desires to God for divine aid; when he is in mixed company, exposed to temptation, his thoughts are occupied in prayer that he may be enabled to keep his heart with all diligence; be assisted to keep the door of his lips, and bridle his tongue when the wicked are before him; or to speak when duty calls. When journeying, visiting, or conversing, wherever he roves or rests, he implores the blessing of his heavenly Father on all he says and does.—When his hands administer to his, or to others necessities, his desires are frequently darting upward to his Divine Saviour, his chief delight; nor can he contentedly and happily live without a sense of Jesus' love in his heart, his God and his glory in view. *Closet prayer* has its name from the manner in which Christ commanded it—"Enter thy closet, and pray to thy Father who is in secret, and thy Father who seeth in secret shall reward thee openly." Christ himself set us an example of it, and it has been the practice of the saints in every age. There are some particular occasions, when this duty may be practised to advantage; as when we are entering any important situation, or undertaking any thing of consequence; before we go into the world; when calamities surround us; or when ease and prosperity attend us. As *closet prayer* is calculated to inspire us with peace; defend us from our spiritual enemies; excite us to obedience; and promote our real happiness, we should be watchful lest the stupidity of our frame, the intromission of company, the cares of the world, the insinuations of Satan, or the indulgence of sensual objects, prevent us

## CHRISTIAN SECRETARY.

from the constant exercise of this duty. Holy conversation is an important preparation for that worship which God hath required of us in his word. It was particularly enjoined on ancient Israel, that they should lay up God's words in their souls, and bind them for a sign upon their hands, that they might be as frontlets between their eyes; and ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. Deut. xi. 18—19. If these things are required of those who experienced only temporal deliverance and mercies, how much more important that the Saviour's words should be laid up in the hearts, worn as signs and frontlets, and spoken of at every proper time, by the true Israel, who have been translated from Satan's kingdom into the kingdom of God's dear Son, who bear the Saviour's image, wear his yoke, and participate in all spiritual blessings. If we consult St. Paul on the subject, we hear him giving directions to his brethren to let their conversation be as becomes the gospel; with grace seasoned with salt, that ye may know how ye ought to answer every man. When Peter took a view of dissolving nature, he says, what manner of persons ought we to be, in all holy conversation and godliness. The two disciples while journeying to Emmaus, were engaged in serious discourse about the things that had recently happened, and the Saviour drew near and conversed with them, and opened unto them the Scriptures. We have frequent precepts and examples of this kind in the scriptures of truth. But alas! how little of this holy conversation is maintained at the present day! One would be inclined to think that religion was scarce, and its possessors few in the world, were he to form his judgment from the light and vain conversation of many professors. Beloved Brethren, these things ought not so to be: but we hope better things of you, and things that accompany salvation, though we thus speak.

Devout meditation must be considered important to worship God aright. The Bible affords us both examples and precepts for it. Isaac went out into the field to meditate. God commanded Israel by Joshua to write it in the book of the law, that they might observe to do according to all that is written therein. David says, I will meditate on thy precepts, and have respect unto thy ways. Mary laid up the sayings of Christ, and pondered them in her heart. Paul gave orders to Timothy to meditate; and again, when closing up his epistle to the Phillipians, he says, Finally, Brethren, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things. It was the folly of the heathens that their imaginations were vain, and their foolish hearts were darkened. God was not in all their thoughts, or, if he was in any sense, they thought him to be such an one as themselves. Verily such have their reward. But Brethren, ye have not so learned Christ, if so be ye have been taught by him as the truth is in Jesus. Ye have learned to think of his personal and official characters, his titles and names, his life, miracles, sufferings and death, of his resurrection, ascension, intercession, and glory. Ye have learned to contemplate the wonders of his love, and the exceeding greatness of his mercy to us who believe, according to the working of his mighty power. The field for meditation is large; the subjects numerous, and the theme delightful. And who that loves Christ and his cause, can indulge themselves in thoughtlessness of mind, and neglect daily to look into God's word; to peruse and view with care the vast volume of creation; to search deep, and learn the truth of the dark and intricate sentences of the book of divine Providence; and with unwearied diligence search the complex volume of the human heart, the contents of which four books will serve: The first to multiply our joys and swell our gratitude; to increase our faith, inflame our love, inspire our zeal, encourage our hope, and fix our hearts. The second to excite our admiration, extend our thoughts, call forth our praise, and constrain us to worship our Creator. The third calls for our trust, requires of us patience, and constrains us humbly to rely on our gracious preserver and all-wise disposer. The fourth calls for our fear and dread; the turpitude thereof our godly sorrow; the pride thereof for constant humility; the palsy, plague, and fever therein, constrains us, by a gracious impulse, to repair to the fountain opened for Judah and Jerusalem, to wash in from sin and uncleanness; and the laws of God, written and imprinted therein, call for constant gratitude, unceasing praise, and for unwearied and undissembled obedience to our master and Lord. In all our private ways and walks, religion is to be maintained. When surrounding our tables, furnished with the precious fruits of the earth, as the eye of the maiden to her mistress, so our waiting eyes should be to God, whence cometh our salvation, and every good and perfect gift. Whether therefore we eat or drink, or whatever we do, we are in duty bound to do all to the glory of God.

How great indeed is the work of life; how important the duties of our holy religion; how holy the nature of that worship which God requires; how reverently, cheerfully, and regularly, the manner of performing it; and oh! how much wisdom, grace, and strength, we need to perform it aright. Much of the success of Ministers and members of Christ's Church in public worship, and in social meetings, depend on a right and faithful discharge of these several duties. A right performance of these prepares us for, and stimulates us to those of a more public nature. Then let us conscientiously, renewedly and zealously, engage in the several and important duties of our holy calling, realizing that we have no time to loose, no talents to squander or misapply, and no pains to spare in the cause of our Master. Let us be up and doing while the day of life lasts, that when God's messenger shall come to take us away, we may have our houses set in order, our work done, and well done, and be so happy as to be bid welcome into the joy of our Lord.

AMEN.

## FOR THE CHRISTIAN SECRETARY.

[By request.]

## A BRIEF ESSAY ON THE COVENANT OF GRACE.

That the scriptures do mention the term grace, and also the term covenant, is certain. But it may be proper to enquire whether there is any particular covenant mentioned in the Scriptures, known by the name of "Covenant of Grace." And the answer will be, that there is not. But still we may ask, is there not a covenant mentioned in the Bible, which is in such an eminent degree expressive of grace, as to render it proper to call it the Covenant of Grace. To this I answer in the affirmative.

Before I proceed to illustrate this statement, I will observe, that I am willing to have names to things, or to particular points of doctrine, (as they save the expense of describing them), yet I want to have those names well understood by those who use them; otherwise they are unintelligible. Theological writers have

been much in the habit of speaking of the Covenant of Grace, and also of that of Redemption; but I am very doubtful whether these names are duly understood. If there is any one particular covenant mentioned in the Bible, which lies as a foundation of the whole system of grace, on which all others depend, and on which the hope of every Christian ought to be fixed, I think this ought, by way of eminence, to be termed the *Covenant of Grace*.

The word covenant is used in the Bible probably more than 200 times, and not always in the same sense, or in reference to the same thing; nor can it be supposed that theological writers, or others who make use of this term, suppose there is more than one Covenant, which may be justly styled the *Covenant of Grace*.

A contrary supposition would render it improper to distinguish by the definite article, the *Covenant of Grace*, and make it proper to call it a *Covenant of Grace*, or one of the *Covenants of Grace*. It may be proper to observe, that grace is manifested in most, or all those passages in the Scriptures in which this word occurs, and also in a thousand others. It will then be proper to enquire whether (as before observed,) there is not one particular covenant which may be considered the basis or foundation of the whole system of grace, comprehending all that grace which is displayed for the salvation of sinners, and which reigns through righteousness, to eternal life.

Before I proceed further, it may be proper to suggest a few thoughts respecting the word *Covenant*. "Covenant (says Mr. Cruden) is an agreement between two or more parties. Covenant (says another) is a bargain contract or agreement." Although this definition may be correct as it relates to some passages in the Bible, where this word is found; yet I am confident there are many in which it occurs, in which no bargain or agreement between parties, is intended.

For consideration I will propose three ideas, as intended by the word *Covenant*, as used in different places in the Bible.—1st. An agreement between two or more parties. 2d. An absolute promise to one, few, or many, as will be seen by the connective. 3d. A divine command, or commandments, especially the ten given on Mount Sinai.

In regard to the first of the three ideas mentioned, I would remark, that I think it proper to conclude that the *Covenant* between the Father and the Son, may be considered as of the nature of agreement, as the Father makes many promises to the Son, and the Son seems to agree to fulfil his part; and says, "Lo, I come to do thy will, O God." See Psalms xl. 9—lxviii. 3—xix. Isa. xlii. 1—lxxii. 4, 12. But in regard to this, I propose to make further remarks by and by. In regard to the second idea proposed, viz. That the word *Covenant* intends an absolute promise on the part of God, without anything of the nature of a bargain on the part of the creature, looks reasonable from what is said in Gen. ix. 8, 12. Here we see God has established his *Covenant* with Noah and his sons with him, and with every living creature, that he would never more destroy the earth by a

deluge of water. But who can find any appearance of an agreement between God, or any, or all these creatures? Many more instances might be pointed to, in which we can see no agreement, or bargain, between God and the creature, to whom the *Covenant* seems to relate. See Jer. xxxi. 31, 34. But I will not stay to mention any more.

In regard to the third idea, that the word *Covenant* is sometimes used in reference to the commandments of God, I think we may believe from what is said in Exodus xxiv. 8, and Deut. ix. 9, 10. I submit these remarks to the consideration of my brethren without further attention, except in regard to the interesting question before me.

I think I may say with confidence, that if it be proper to call any *Covenant* the *Covenant of Grace*, in the light already mentioned, it must be that made and established between the Father and his beloved Son. This by way of eminent may be called the *Covenant of Grace*. I am not very anxious to determine whether this be called a stipulation, or agreement, or not. I know the mystery of godliness is great, and the critic perhaps may ridicule the idea of God's making a contract with himself. Still God did make a covenant with his chosen. See Psalms lxxxix. 3, 28. Isa. xlii. 6—xlii. 8. Here, and in many other places, we find there was a covenant made with the Lord Jesus Christ, although the name of Jesus is not mentioned; yet there can be no doubt that he is intended by such names as are used. "I have made a *Covenant* with my chosen, I have sworn unto David my servant, my mercy will I keep for him forever more, and my covenant shall stand fast with my chosen. His seed also will I make to endure forever, and his throne as the days of heaven."

Again, admitting the foregoing remarks to be correct, there can be no propriety in distinguishing the *Covenant of Grace*, from that of *Redemption*. For certainly, if the *Covenant* is made with Christ, and all the blessings of it depend on his obedience and death, and all his seed being found in him, are accepted in their beloved, being redeemed by his blood, we might as well consider the *Covenant of Grace* distinct from itself.

It may be further observed, that if the truth has been stated, there can be no propriety in what is urged from the supposed distinction of these two Covenants, in support of Infant Baptism. All the force of argument I could ever see drawn from this supposition, is that infants, or at least infants of professing believers, are initiated into the *Covenant of Grace* by baptism, of which it is supposed to be a seal. May I not reasonably suppose that those who have laboured to find, and support this distinction, have been stimulated by a desire to find a ground for the support of this practice? But let us look at the question, can any one claim an interest in this everlasting *Covenant*, who is not in Christ, or not of his seed? If not, there is apparently nothing gained by this distinction, as ground of support for the baptism of infants.

It is clearly evident, that there never was, and never will be, a *Covenant* that will insure salvation to any except the seed of our Lord and Saviour Jesus Christ. "There is no condemnation to them that are in Christ Jesus," &c.

I sincerely wish my brethren and others, would either drop the use of the term, "The *Covenant of Grace*," or else affix a determinate meaning to it.

John A. BAPTIST.

This prophecy be fulfilled in the light 1 understand it, it will bring God's ancient people, the Jews, into a relationship to Christ as his seed, and so to participation of the blessings of this *Covenant*. In this everlasting *Covenant* all the blessings of grace are treasured up, and from hence flows all that grace, which brings the sinner from the dreadful depths of human depravity, the curse of the law, the vassalage of sin and Satan, to the heights of immortal glory. In this glorious plan, or *Covenant*, all the Divine attributes or perfections meet, and are gloriously displayed.

"How long the race of David held  
The promis'd Jewish throne,  
But there's a nobler cov'nant sealed,  
To David's greater son."

His seed forever shall possess  
A throne above the skies,  
The meanest subject of his grace,  
Shall to that glory rise."

Viewing the subject in this light, there can be no uncertainty in regard to the salvation of the seed of the Lord Jesus, nor any ground of hope for those who are not his seed; nor can there be any uncertainty whether or not Christ shall see his seed; or that the pleasure of the Lord shall prosper in his hands, or that as many as are ordained to eternal life, do, or will believe. "All that the Father giveth me, shall come to me," &c. What can be so immutable, sure, and certain, as the oath of Jehovah. "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the days of heaven."

Again, admitting the foregoing remarks to be correct, there can be no propriety in distinguishing the *Covenant of Grace*, from that of *Redemption*. For certainly, if the *Covenant* is made with Christ, and all the blessings of it depend on his obedience and death, and all his seed being found in him, are accepted in their beloved, being redeemed by his blood, we might as well consider the *Covenant of Grace* distinct from itself.

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JOHN A. BAPTIST.

"Our Fathers, where are they—And the Prophets, do they live for ever?" Our attentive correspondent at New York has furnished us with the following extracts of a letter received from his friend in London, dated July 6, 1826. It contains the melancholy intelligence of the death of the venerable JOSEPH BUTTERWORTH, Esq. M.P. the tried and efficient friend of the missionary cause, the companion of Wesley, and a bright pillar in the church of God. It contains also some cheering testimonies of the blessed truth, that in the midst of judgement God remembers mercy.

In allusion to the sudden death of the missionaries by ship wreck, in the West Indies, which melancholy circumstance we presume must be fresh in the recollection of our readers, the writer observes:

"Mrs. Jones, the only survivor that kept to the wreck, has spent two or three days with me. My daughter is taking her portrait in miniature. She is the daughter of a gentleman of considerable fortune in St. ffordshire, (not a Methodist,) and, from her elegant and delicate appearance, seems a very improbable person to have survived a storm and wreck for three days and three nights, without any sustenance, and constantly in the water; her husband dying on her bosom, and the captain and his crew (9 men) missionaries, their wives, children and servants also, lost around her, or dying with fatigue and want. However, there is this consolation, that both captain and crew lived long enough to hear Jesus preached to them in this awful situation,

by the missionaries, who were calm and resigned, rejoicing in the Lord, and constantly pointing out the distressed and broken-hearted seamen to the Saviour of mankind; & from the contrition manifested, Mrs. Jones has hopes of all them. Why she, a weak woman, should alone left to tell the dreadful tale, we can't tell; but we cannot doubt it will be for the glory of God.

"Another circumstance has occurred, at which we hang down our heads. Our

## CHRISTIAN SECRETARY.

highly respected and particularly useful member of Society, in a missionary point of view Mr. Butterworth, has been called to his home. His place we cannot fill. But the Lord can, and we must leave it in his hands who can bring good out of these seeming evils. However, there is some consolation, in the remittances to the missionary-house last month, and in the deep impression made on the minds of the people in the W. Indies, by the late awful visitation. Let us pray that the missionaries already gone out to supply their places, may be made abundantly useful.

"The Lord's arm is not shortened. An extensive revival has been going on for two or three weeks in one of the London circuits, at Popland, three miles from me; and I should greatly rejoice, if it should continue to spread till the whole metropolis was moved to fear and love God.

"The Lord seems to be at work in Ireland, among the Roman Catholic schools—500 schoolmasters and 5000 people have signed petitions to their archbishop for leave to have the scriptures. The bishop hesitates, is sure the signatures are false, says it would make all the people Protestants! &c. &c. But the Lord will laugh all their objections to scorn. He will carry on his work, and none shall hinder. Amen and amen."—*Zion's Herald.*

### Decease of Missionaries.

The Miss. Chronicle mentions the decease of two of the London Society's Missionaries: Mr. Hiram Chambers, late Missionary at Bangalore, and that of Mr. J. B. Warden, late Missionary at Calcutta; the former at sea (returning to Europe) on the 7th, and the latter on the 8th of January last. "While, however, we deplore the loss to the Society as great, we participate, with the more immediate connexion of the deceased, a great consolation, derived from a satisfactory persuasion that both of our departed brethren are gone to be forever with the Lord, whom they accounted in their honour and privilege to serve: and we cannot but indulge the hope that the perusal of the interesting particulars of their last hours, will leave a beneficial and lasting impression on the mind of every reader."

### Special Convention of the Episcopal church in Pennsylvania.

We learn from the Philadelphia papers that the venerable Bishop White, of Pennsylvania, finding himself unable from his advanced age and his parochial engagements, to attend to the increasing calls upon him for services in various and distant parts of his diocese, has issued a circular to the different parishes, calling a special convention, to assemble in St. Peter's church in that city, on Wednesday the 25th of October next, for the purpose of considering the expediency of electing an *Assistant Bishop.*

Bishop White remarks in his address to the standing committee on this subject, that "in about two months from this (July 31st,) forty years will have elapsed since his election to the Episcopacy."—*N. Y. Rel. Chron.*

The Christian Watchman contains a letter from the Rev. Mr. Leonard, of Sturbridge, Mass. giving a detailed account of a revival in that town. He states, that it commenced in November last; that about one hundred persons are hopeful subjects of it; and that 34 have united with the Baptist Church, 23 with the Congregational under the care of Rev. Mr. Bond, and 10 to the churches in Southbridge; that most of the youthful subjects were, or had been, members of the Sabbath School; and that the revival had embraced within the circle of its blessings a large proportion of the first characters in the town. He also informs, that the revival extended to Southbridge, an adjoining town, though in a less powerful manner.

### Dinagapore.—(A town of 40,000 inhabitants, 240 N. of Calcutta.) On Lord's day, 31st July, seven persons, two men and five women, were baptized at Dinagapore on their profession of their faith in Christ; and a whole Hindoo family, consisting of four adults and four children, have lately thrown off their caste, and come over to the Christian society there. Five persons are now on probation, and will probably soon give up themselves to Christ by baptism.

## CHRISTIAN SECRETARY.

HARTFORD, MONDAY, AUG. 28, 1826.

We are informed that a very pleasing attention to religion is progressing at Wintonbury, in the first Baptist Church in Windsor; a number of the youth and those in middle age, are enquiring the way to Zion with their faces thitherward, and a number are now rejoicing in that liberty wherewith Christ makes his people free. The omnipotence of truth is felt, and converts are multiplying, while it is to be feared, some are looking on and despise and wonder, and unless triumphant grace prevent, will finally perish.

### WINDHAM COUNTY SOCIETY.

We are gratified to learn, that a Society has been formed in the county of Windham, Auxiliary to the Convention of Baptist Churches in this State. The object of this Society, is to aid the Convention in supporting foreign and domestic Missions.

The Officers chosen are,

Rev. JAMES GROW, Pres't.  
Rev. CALVIN COOPER, V. Pres't.  
Rev. JOHN PAINE, Treasurer.  
Rev. J. A. BOSWELL, Sec'y.

May the Lord prosper this work of his ser-

vants, and make them a blessing; and may our brethren in other counties be stimulated to follow their example, and concentrate their exertions for the upbuilding of Zion. The Saviour has declared he will give to those who work in his vineyard, *whatso ever is right*, and his promise has never failed,—and he has said, that "heaven and earth shall pass away, but his words shall not pass away."

### TURKISH YOUTHS.

It appears by a statement from the "Western Recorder," that two young men about 15 years of age, one of them named Sadi Hamed, son of the Bashaw of Damascus, had recently arrived at Quebec in an English vessel, and were on their way to N. York. The account states that they were picked up at sea, in an open boat, having been nine days separated from the vessel to which they belonged, that their vessel was plundered by a piratical ship, and that all the crew were murdered but themselves. Sadi Hamed is intelligent, has a good education, had seen Mr. Fisk, the late Missionary, at Jerusalem, and also in Egypt, and had heard of Mr. Wolf and other Missionaries. The young men are now in N. York, and will probably embrace the first opportunity of returning to their native country.

Delinquent subscribers for this paper are desired to make immediate payment, especially those whose accounts have stood more than one year. Those subscribers and agents who have been punctual in their compliance with the printed conditions of this paper, have our gratitude.

We were gratified by a short sketch of the 1st meeting of the New-Haven Association, from Rev. Asahel Morse, of Suffield, but have been anxiously looking for a more detailed statement from some member of that body, to lay before the public. We hope we shall be soon favoured with such a communication for insertion in the Secretary; and while on this subject we would suggest, that it would be gratifying to us, to receive from the Clerk of each Association, particularly in this State, a condensed view of the situation of each Association, as soon as convenient after the session. Official accounts of the proceedings of such bodies, are preferable to others, as they may be made with more precision.

Rev. Cyrus Pitt Grosvenor, Pastor of the Baptist church in this city, has announced to his people, that he shall resign his pastoral office with them, at the expiration of the year ending the last of September.

We have received two communications for the paper from an unknown correspondent, the first signed Miriam, and the second without a signature. While we respect the piety of the writer, and believe it would be lawful to publish the communications, we think it not expedient.

### OWENISM.

The following is Mr. Robert Owen's declaration of "mental independence," as published by him in an oration, delivered in the Public Hall at New Harmony, Indiana, on the 4th of July, 1826.

"I now declare to you, and to the world, that man, up to this hour, has been, in all parts of the earth, a slave to a TRINITY of the most monstrous evils that could be combined, to inflict mental and physical evil upon his whole race.

"I refer to PRIVATE OR INDIVIDUAL PROPERTY—ABSURD AND IRRATIONAL SYSTEMS OF RELIGION—AND MARRIAGE FOUND ON INDIVIDUAL PROPERTY, COMBINED WITH SOME ONE OF THESE IRRATIONAL SYSTEMS OF RELIGION."

By a Southern paper, we learn that a Mr. Edward P. Page, who styles himself the High Priest of Nature, has gone to join Mr. Owen's fraternity at New Harmony. And the first number of a proposed series of Tracts published by the "Universalist Book Society," in N. York, we find the following expressions of fellowship and sympathy with Mr. Owen's system "A Society has been recently organized under the above name, (Franklin Community,) similar to the Society at New Harmony, in Indiana, under the patronage of Mr. Robert Owen. They contemplate to locate themselves at Haverstraw, Rockland county, N. Y." This is carrying the principles of the doctrine of universal benevolence into practical effect. The system is beautiful in Theory, and if it can only be realized in practice, it will constitute a *paradise* below.

The office of this Society, is kept in the basement story of the Universal Church in Prince Street, N. Y.

We have not heard of any formal proposition to unite the two fraternities, but as they evidently belong to the same school, we see no reason why they should not unite.

We will now merely suggest a single enquiry in reference to the above. What do sober minded men think will constitute the delights of an earthly *paradise*, which is without law—one of the fundamental principles of which, is a denial of the right of private or individual property, absence of all religion, and marriage. Atheistical France attempted no more than Robert Owen and his followers are attempting. Is not this infidelity unmasked, both in reference to Owen, and all kindred Associations?

A writer in the National Intelligencer says that the New-Harmonites have laid aside all constitutions, rules and regulations, and have chosen Mr. Owen Dictator for one year.

### General Intelligence.

**HARTFORD BRIDGE**—The evils of monopoly and exclusive privileges cannot, we think, be better illustrated than by the present condition of the causeway and dry bridges (as they are called,) connected with the bridge over Connecticut river at this place. The ferry was abolished in order that the public might be better accommodated, and how far this object has been realized, those who have frequent occasion to cross the bridge can bear witness. We venture to say, without fear of contradiction from any disinterested person acquainted with the facts, that a public road cannot be found leading out of this city which is suffered to remain in such a miserable state of repair as this causeway. The evil is not of recent date, but has existed for years—and in the mean time petitions have been repeatedly preferred to the legislature for an increase of toll. It is a matter of astonishment that so little regard has been paid to this subject by the commissioners. We really think however that the time has arrived when the public ought no longer to be trifled with, and that unless the company are disposed to put the road in a proper state of repair, some more effectual remedy should be resorted to than application to the commissioners. The same power that abolished can, and should the public good require it, we trust will restore the ferry. —*Courant.*

### LATEST FROM ENGLAND.

Letters from Vienna state that despatches were sent to Baron Otenfels, at Constantinople, on hearing the arrival of Lord Cochrane in the Archipelago with a squadron to join the Greeks.

The object of the mission it is supposed is, to inform the Ottoman government that Lord Cochrane having ceased to hold a commission in the British naval service, is at liberty to enter the service of any foreign power whatever.

It is supposed that events which recently occurred at Constantinople, must have considerably affected in fixing the ultimate destiny of the Mahomedan Empire, either in rescinating the Ottoman power or accelerating its downfall.—Reference is made to the revolt of the Janissaries, and the proposed introduction of European discipline into the Turkish army. It is said that the latter was determined on a grand council in April, in conjunction with the chief officers of the Janissaries. Objections were, however, urged by the troops, and the result anticipated was, a suppression of the Janissaries throughout the empire, and a new organization of the Turkish army on the European system.—*N. Y. Statesman.*

LONDON, July 8.

**TURKEY.**—On the 16th ult. the inhabitants of Constantinople witnessed the novel sight of beholding the Sultan proceed to Mosque, attended only by cannoniers and bombardiers; and on the 17th a proclamation was published which dissolved for ever the corps of Janissaries, devoted the name to execution, and decreed the formation of regular and Disciplined troops under the name of D'Asheri Muhammedie for the defence of the Empire and of Islamism. No one was allowed to appear in the dress of a Janissary or to bear that name.

The latest news from the Greeks is of a better character. There was great energy and union amongst the chiefs. Letters from Corfu, of the 6th June, from the Archbishop, state that all the attempts of Reschid Pacha to bring about an attack on Athens, had been in vain. The brave soldiers of Misolonghi, joined to another Corps, had attacked him at Cravari, where he wished to pass, and forced him to return to Etolia, where he goes, it is said, to take his route from Thessaly, and Eastern Greece, which would cost him a march of 25 days.

A ship from Navarre arrived on the 5th of June, at Genoa. It is stated positively that Ibrahim, who had directed his course towards Tripolitza, had been beaten by the Greeks, and forced to return to Patras. This news coming from a Turkish port, and being given by a merchant, is most undoubtedly true.—Colocotroni, with his army, covers the ruins of Argos. Nothing is positively known of the taking of Tripolitza.

CORFU, June 13.

They write from Corfu, May 15th, that the Spezzatins are evacuating their island, to concentrate their forces at Hydra; and that Miali's son has gone to Corfu. On the arrival of a courier from Paris, sent to the Lord High Commissioner, pro tem. Col. Bathurst was despatched on a mission to Vienna.

Great zeal for the Greeks is shown by the subscriptions making in Poland.

A Lyons paper says, that Lord Cochrane determined to go to Greece, only in consequence of a particular request, made by a well known individual of Rio Janeiro.

Lord Cochrane had stopped at Almira, in Grenada, and was to sail on the 12th of June. The deputies of the Greek committee, Count Eugene d'Harcourt, Delavigne, and others, had sailed for Smyrna to treat with the Greek government, on an object of the highest importance. Nothing less is contemplated than to proclaim for King of Greece, the second son of the Duke of Orleans, the Duke of Nemours.

Twenty-seven young French Officers have set out from Paris, for the service of Greece, under the command of Col. Fabvier. They were to be joined by fifty others from Marseilles. They find great difficulty in obtaining passports from the officer of the marine.

SPAIN.

It appears that a reduction is to take place in the army of occupation in January next.—Several assassinations have been committed in Madrid.

### GERMANY.

Professor Kirkland of Hamilton College, now in Germany, has written home to the editors of the Utica Sentinel, a series of interesting letters which have been published in that paper. The letter in the last number of the Sentinel furnishes some particulars relative to the celebrated University at Gottingen. The writer states that the number of students the present term, is 1440; of whom one half are from the kingdom of Hanover, and of the remainder, among whom are several Greeks. There are six Englishmen, and six Americans; four from the United States, and two from Brazil. We are sometimes here considered as countrymen. Of the fourteen hundred and forty, seven hundred and twenty are students at law, three hundred of theolo-

gy, two hundred and fifty of medicine. One hundred and seventy in all the remaining arts and sciences.

Professor Kirkland notices a peculiarity of the students of the University, which he describes as follows:—"Smoking is nearly universal, and it is no uncommon thing to see a store of handsomely ornamented pipes disposed in some conspicuous part of a study by way of decoration. A few years since, extravagance, in this particular, was the reigning folly and was carried to such an extent, that some individuals had not less than forty, fifty, and even sixty dollars laid out in this article of apparently indispensable luxury.

**Major Laing's African Mission.**—The following is an extract of a letter from this intrepid traveller, dated Eusala in Tuat, December 4, 1825, and addressed to a friend in London: "I just drop you a hasty line to say I am safe, and in the enjoyment of most excellent health, and I am making great discoveries and improvements in our map of Africa, and shall by the will of God, be in Timbuctoo in thirty days more. In the course of six or seven months, I expect to be in Old England, crowned with success. I shall call at the Gold Coast and Sierra Leone on my return. I wish you would write to me, addresed to that quarter, on the receipt of this letter."

### FRANCE.

It appears that many parts of France were visited by the storm which caused so much destruction in England on Tuesday se'nnight. At Blangy (department of the Lower Seine) the hail was of the size of pigeons' eggs, and covered the ground 12 inches deep. The corn was entirely destroyed, and the population of the village reduced to extreme misery. The plague is said to be very prevalent in the Levant.

**ROUEN.**—Thirty of the most respectable inhabitants of Rouen, in consequence of the intolerant pastoral letter of their Archbishop, have left the Roman Catholic church and become Protestants. The Archbishop, among other equally intolerant regulations, directs that all parents delaying the baptism of their children beyond eight days, shall *ipso facto*, be excommunicated. The Protestant Clergyman, to whom these persons declared their desire to become members of his flock, thinking that they were too much wrought upon by the feelings of the moment, requested them, very prudently, to reconsider the matter, and to examine the grounds of the Protestant faith, putting into their hands some books for this purpose.

Struck by his open and fair conduct, they complied with his advice, and in about a week returned to him fully confirmed in their determination, and on the following Sunday were received into the Church.

It appears from letters from Guatemala, that the project for a Canal to unite the Pacific and Atlantic oceans received increased attention. The subject is noticed in the address of Col. Williams, our Charg d'Affairs to the President of Central America. That government has granted a charter for the purpose to an American Company, in preference to a British one.

### From the Troy Sentinel.

**VERMONT GOLD.**—A beautiful piece of native gold, weighing nearly ten ounces, was lately found in the town of Newline, Vermont. It was picked up by a boy near a small brook, and was studded with crystals of quartz. We have been favoured by Mr. French, of this city, with the perusal of a letter from a friend in that place, from which we extract the following particulars:—"A mass of native gold weighing nearly 10 ounces, has been found in this village, upon the farm of Samuel Ingram. In its general appearance it strikingly resembles the North Carolina gold—specific gravity 16.5—considered worth 39 cents per pennyweight. It was found in the bank of a stream, which empties into the branch opposite this village." We have seen another letter which says that the inhabitants of the village "are about turning out on a grand search for more of the precious metal, and every witch-hazel thereabouts has been subsidized for a mineral rod." We understand that a gentleman in that neighbourhood is preparing a full and scientific description of the gold, and the region in which it was found.

**ROBBERY.**—On Tuesday night last, Mr. Peter Phillips, a pedlar, returning from his dearborn, from a tour in the country, was attacked by three foot pads, in Federal-Street, near the Passyunk road. He jumped out of his dearborn and attempted to escape with the money he had about him, but being an elderly man, he was soon overtaken by two of the villains; one of them knocked him down with a club, and the other cut him several times with a knife, until he promised to give up all he had, if they would spare his life. They robbed him of about \$730 in cash, and \$300 worth of dry goods.

There seems to have been more highway robberies committed in and about Philadelphia, within two years past, than in any other part of the country.

The Postmaster General, in advertising his late proposal for carrying the mail, stipulates the following restriction on the contractors:—"Should a contractor, or his agent, engage in the transmission of commercial information by express on his route, 'more rapidly than the mail,' he shall forfeit his contract."

A Wilmington, North Carolina paper, of the 2d instant, states, that a Mr. Mulford, of Bladen, was murdered a few days ago by a woman slave, while he was in the act of chastising her.

**COMMENCEMENT.—GENEVA COLLEGE.**—The first commencement of this infant institution was held at Geneva on Wednesday the 2d instant. The exercises are spoken of as creditable to the faculty and students. The degree of Bachelor of Arts was conferred on five young gentlemen. Among other acts of the trustees, the Rev. Jasper Adams, late professor of Brown University, R. I. and now President of the College at Charleston, S. C. was elected to the office of President, in the place of Rev. Mr. Potter, resigned.—ib.

A violent storm was experienced in

Newport on the night of the 11th, which did much damage to the streets, some of the narrowest of which resembled a river, on the surface of whose swift current were actually seen carts, timber, fragments of fences, &c. borne along with amazing rapidity, laying prostrate every moveable article that intercepts its progress. A tax of \$1000 has been ordered to be assessed and collected for the purpose of repairing the damage that has been done.

In North and South Kingston, the rain fell in torrents, sweeping away mill dam and fences.

### AN NEW PLAN FOR DIFFUSING KNOWLEDGE.

Among the many plans for diffusing useful knowledge in which the present age is so fertile, we do not remember any which promises to do so much good at a little expense, as the one recently proposed by the Hon. Stephen Van Rensselaer, of Albany. Mr. V. proposes to send out young men, properly trained in the School which he has recently established at Troy, to deliver popular experimental lectures on Chemistry, and on the most useful branches of Natural Philosophy, in the principal villages and school districts throughout the State. In all places where the lectures are delivered, it is designed that from four to ten young gentlemen, selected by the inhabitants, shall be present and assist in preparing the

**SERMON.**

Delivered in the Capitol of the United States, on Lord's day, July 16th, 1826, at the request of the citizens of Washington, on the death of Mr. Jefferson and Mr. Adams: by William Staughton, D. D. President of Columbian College, in the District of Columbia.

*Lovely and pleasant were they in their lives—in their death they were not divided; they were swifter than Eagles, they were stronger than Lions.*

2 SAMUEL i. 23.

Concluded.

Braintree, in Massachusetts, so early as the 19th of October, 1735, gave birth to Mr. John Adams. His ancestry is traced to one of the earliest and most respectable families, by which, in the year 1630, the Colony of Massachusetts Bay was founded. When his classical education at Cambridge was completed, his attention was directed to the study of the law. In this, by the purity of his principles, the profoundness of his information, and the suavity and force of his elocution, he excelled. But his comprehensive mind, was not to be restricted within the circle of a court of judicature. He searched deeply into the principles of the administration of public affairs—accurately compared one system with another, and thus became, in a manner, self-educated for the great services which Providence had destined him to fulfil. Mr. Adams' mind was constitutionally intrepid. To what conscience dictated as duty, without deviation, he adhered. Of this we have a striking example, in his manly and successful vindication of Capt. Preston, on account of conduct alleged to be sanguinary. He conducted the cause with that wisdom and discretion, which, in a young man of thirty-five, could scarcely have been expected. In 1774, he was elected a member of the first Congress.—In 1776, himself and Mr. Jefferson, constituted the sub-committee to prepare that immortal instrument to which we have already referred. The great design of the separation of the Colonies from Great Britain, appears to have been projected by himself. Other public agents, at his instance, brought the motion forward, but Mr. Adams was its grand sustainer. He was in Congress, the same as was Washington in the field, the soul that animated every adventure. The likeness of a statesman is rarely drawn in its full proportions, while he is yet living. The artist stands too near the pedestal. Another Jubilee will present Mr. Adams with all that imposing correctness, which his immense services in our revolution demand. Passions more sincerely mingled with the love of country, could find a place in no human bosom. When almost every heart was appalled, he could say, in language almost prophetic “Through all the gloom, I can see a ray of light and glory.” On the proclamation of peace, he paid successive visits to Europe, vested with power to assist at conferences, to negotiate loans, and in any other way to exercise a plenipotentiary capacity, for advancing the interests of his beloved country.—During the whole period of the Presidency of Washington, Adams was Vice-President; and, when the Father of our Union resigned his office, he was, in the year 1797, chosen his successor. At the close of the period of his administration, he retired to his paternal estate at Quincy, where, amid the friendships of the virtuous, the consolations of domestic amiability, the consciousness of the best endeavours to serve his generation, and the high approbation of encircling citizens, passed his hours in joyous tranquillity. But, it is the destiny of nature to decline. He had lived to see a beloved son raised to a seat of honour, which himself had antecedently occupied, and he asked no more. The venerable tower had for more than ninety years endured, with much firmness, the decaying power of time; but the roar of the thunders of our Jubilee were too much for it to resist—it shook—it fell.

From a general view of the events we are contemplating, let us, *this day* offer up to the Everlasting God, the God of the nations of the whole earth, our loftiest, our most solemn, our most grateful hymns of praise! Alleluia, for the Lord God Omnipotent reigneth, King of Kings and Lord of Lords, and he shall reign forever and ever! Have there been a Periclean age, an Augustan age, the age of the Medici, the age of Anne and Elizabeth, in which men, profound in science, vigorous in genius, and delicate in taste, have poured forth on society, the rich streams of their high invention? Have there been periods in which prophets and apostles, emperors and reformers, have been raised up for chasing away the ignorance, subduing the transgressions, and exciting the consolations of man, by the pure exhibition of the character of the Lord Jesus, and of the path to immortality through his sacred name? There have been seasons, too, in which he has visited his creatures by training up among them, for the hour which they were peculiarly wanted, statesmen to illustrate their natural rights, and military men to maintain them. Is the land of Egypt to be preserved from the desolations of famine; mark the providences which elevated Joseph to its regency! Or, is Egypt to be chastised for her op-

pressions; contemplate the mysterious, the admirable process, by which the infant boy, from the bulrush ark, is introduced into the court of Pharaoh, made familiar with the wisdom of the only refined nation upon the earth, until at length, “mighty in words and deeds,” he receives his commission from the flaming bush, to accomplish wonders in the land of Ham, and lead forth Joseph as a flock. Is Palestine to be vanquished? Jehovah presents his people with Joshua for their general. Is a Goliath to be subdued? The shepherd boy is in the camp. Is Judah to be rescued from Babylonian servitude? Not only at the appointed moment are conductors, and heroes, and architects, and priests at hand, but Cyrus is raised up and girded, and the first becomes the most illustrious year of his reign. There was a time when America wanted a Washington, an Adams, a Jefferson, a La Fayette, a Franklin, and others, who like them, were great in council, or great in arms, and thanks be to God, he gave us them at the requisite hour.—“Whoso is wise and will observe these things, even they shall understand the fear of the Lord.” The talents of Jefferson and Adams are now not imperiously demanded; a luxuriant undergrowth has supplied their place, and he who will hereafter fold up the heavens and lay them aside as a garment, when, for the execution of his divine purposes, he shall no longer require them; has gently said to each of our deceased patriots, “I have no need of thee.”

I might expiate on the advantages which moderation in ailment secures, in the extension of life to its remotest limits. I might insist on the unquestionable superiority of the favoured climate of these United States, as well in the northern as in the middle, I had almost said, and in the southern regions, for producing instances of longevity; and exemplify these truths, by requesting the world to read the epitaphs which the faithful marble, that shall rise over the graves of these our departed Presidents, must confirm. But passing by such ideas, let me press on your minds a consideration of the most encouraging character.

Manifestations of the kindness of the Lord, in trials that are past, should inspire our confidence in his Holy Name, that he will make “bare his arm,” in our favour, in difficulties that may yet approach. Our states are happy among themselves, and, I trust, this happiness will be coeval with the harmony of the spheres. But it were folly to throw the idea into shade, that the powers of the earth have, in relation to us, their jealousies and aversions. Our political institutions, free, wise and honourable, are at entire variance with theirs. *Their people* are beginning to see, but like the heath in the desert, *they see not when good cometh*. What combinations they may form, what navies they may associate, what armies they may transport, we know not; and if our trust be in the living God, who made heaven and earth, in the spirit of humility, we may subjoin we care not. For, “if God be for us, who can be against us?” It was the habit of the holy prophets of Israel, to encourage the people by calling up to their recollection what God had already wrought. Take, for example, the language of Isaiah; “awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep, that hath made the depths of the sea, a way for the ransomed to pass over?—Therefore the redeemed of the Lord shall return and come with singing unto Zion!” Let our nation lay her hand on the altar, and implore celestial assistance, and she may confidently believe that God will provide some future Washington, some future Adams, some future Jefferson, who will lead her sons to victory, and by their wisdom, spread peace, like a river, through all her regions.

If, on the face of the earth, there exists a people under peculiar obligations to obey the precepts of Heaven, we are that people. His goodness should lead us to repentance for our offences, and ever influence us to do justly, to love mercy, and to walk humbly with him. Let temples every where rise in honour of his name, and let them be crowded with grateful, adoring, and holy worshippers. It is an instructive truth, inserted by the judicious Rollin, and attested by the whole history of our species, that nations have risen into a state of grandeur, or descended into ruin and infamy, in proportion as they have been governed by, or have neglected, moral principle. It is righteousness that exalteth a nation. It is righteousness which so finely harmonizes with the equality of a republic; which suppresses the rising of animosity, by instructing us that whatsoever we would that men should do unto us, we also do unto them; it is this which spreads contentment through all the walks of life. It is this which inspires the merchant, the mechanic, the agriculturist and the man of science, to prosecute his course with success and honour. What sound more charming to the ear, than the voice of the individual, high in the service of his country, who can stand and in the presence of his fellow

citizens exclaim, as did the patriarch, “I put on righteousness, and it clothed me. My judgment was a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not, I searched out; and I brake the jaws of the wicked, and plucked the spoil out of his teeth.” But if we sin against Heaven, and in His sight, the sagacity and moral worth of no statesman can deliver us. The vessel of our commonwealth will be found

in an eddy, too powerful to escape the tremendous vortex. Our eagle divested of its pinions, will drop to the earth. The folly of Rehoboam was the immediate cause of that disruption between Israel and Judah, which, like a deadly wound, refused to be healed; but the real excitement is to be traced to the vices of his father, during the latter periods of his reign, and to the immoral condition of the people. Does Babylon put on the garments of pride, of inhumanity and of impiety; a prophet is directed to say, “Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation—wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures—her time is near to come, and her days shall not be prolonged.” Did Tyre abandon herself to avarice, voluptuousness and oppression; is her sovereign heard crying, “I am a God, I sit in the seat of God, in the midst of the seas?” Jehovah says, “I am against thee, O Tyre! I will cause many nations to come up against thee, as the sea causeth his waves to come up. I will send a fire on thy wall, that shall devour thy palaces. Thy merchandise and all thy company in the midst of thee shall fall. Thou never shalt be any more.”

What procured the desolation of Jerusalem? In the expostulation of the Saviour, we have an answer, “O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings—and ye would not—Behold your house is left unto you desolate.” Rome, once the mistress of nations, while practising the sterner virtues, was invincible; but she fell beneath the pressure of her inordinate self-love, her ambition and her luxury. The Divine Majesty may bear, as he has borne, with offending nations. He may say, “the iniquity of the Amorites is not yet full;” but as assuredly as his throne is immutable—as that throne is established in righteousness, persevering transgression will be succeeded by ultimate overthrow. I rank our Missionary Institutions, our Bible Societies, and our Sunday Schools, among the bulwarks of brass which promise our safety.

One of the captains of Charles V. requested the favour of a discharge from public service. The Emperor demanded the reason. The thoughtful officer replied, “There ought to be a pause between the tumult of life, and the day of death.” It is said this circumstance had a powerful effect in inducing Charles to abandon his throne, and retire to a convent. That pause, we entreat you, at least, this sacred Sabbath, to make. The decease of our venerable and beloved friends, addresses us in tones the most solemn. “We must needs die, and are as water spilt on the ground, which cannot be gathered up again, neither doth God respect any person.” Surely every man walketh in a vain shew, surely they are disquieted in vain.” Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of.” All nations before him are as nothing, and they are accounted to him less than nothing, and vanity. We have all sinned, and come short of the glory of God. In the language of Job, we may say, “Drought and heat consume the snow waters, so doth the grave, those that have sinned.” Protracted age is no security against the invasions of death. Adam, the common parent of us all, lived 930 years, and yet—he died. Who of us can hope to surmount his ninetieth, his eightieth year? Existence so far prolonged, is the privilege of few—very few. On the bridge of human life—to use an allusion of Mr. Addison’s elegant Vision of Mirza—on the bridge of human life, which we are now crossing, are innumerable trap-doors that lie concealed, through which the passengers drop into the tide below, and disappear. No one in this assembly is warranted to use the language of David to Jonathan—“Truly, as the Lord liveth and as thy soul liveth, there is but a step between me and death.” There may be many steps, there may be but one: but since each step is a step of jeopardy, how much is it the wisdom and duty of every man, to be well prepared for the final plunge?

While on earth we are permitted to continue, let us have our eye continually fixed on the duties of our respective stations; whether the niche allotted us in the temple of society, be depressed or exalted. Let us seek refuge in the arms of the almighty Redeemer, and, sanctified by his Holy Spirit, may it be ours, amid the dread catastrophe of a perishing Universe, to find this corruptible put on incorruption, this mortal, immortality.

**CHRISTIAN SECRETARY.**

From the Philadelphia Recorder. **London in the month of May.**—The most of our readers are probably aware, that in London, the month of May has been appropriated as the period when those various religious societies, which adorn the land, should hold their anniversary meetings, and it is then, in a very peculiar degree, that in that mighty metropolis is concentrated the talents and the piety of the British Church. It has been said of the month of May—

“Sweet month!

If not the first, the fairest of the year.”

And though we are now in the very heats of summer, and under the enervating influence of dog-star, we can look back to the delicious season which is past, and be patient in our present circumstances, because wisely and wonderfully ordered are the changes and vicissitudes of the season; and however languid we may be in body, we feel spiritually refreshed by the accounts just received of May in London.

In reading the publications which have just reached us from London, and which detail the proceedings which occupied so much of the month of May last, our souls have been completely elevated; and if any of our readers should fall in with the same sources of enjoyment from which we have reaped so much pleasure, they will pardon us for the apparent enthusiasm of the present article.

We shall give a tabular view, with the order of the meetings; two or three of the first of which were of necessity held in April.

Irish Society of London, Receipts	£545 7 1
Merchant Seaman’s Bible Society	547 1 0
Language Institution	386 8 5
Wesleyan Missionary Society	1,000 0 0
British and Foreign Seaman’s Friend Society (First Anniversary)	70 0 0
Church Missionary Society	46,425 8 0
British and Foreign Bible Society	82,768 2 9
Prayer Book and Homily	2,251 15 6
London Association, (Moravian)	3,902 12 8
Jews Society	13,418 19 10
Hibernian Society	6,728 19 8
Port of London Seaman’s Socy.	4,551 19 10
Sunday School Union	4,686 19 0
Naval and Military Bible Society	5,683 8 4
National Missionary Society	37,164 1 1
Religious Tract Society	12,637 15 0
British and Foreign School Society	1,481 7 10
Newfoundland School Society	1,672 7 1
Continental Society	2,688 17 7
African Institution	553 5 0
Gospel Propagation Society (four months receipts)	2,239 0 0
Slave Conversion Society	3,067 0 8
Spanish Translation Society	865 14 8
Total	£234,745 11 00

Which, reduced to our currency, would show the sum of very nearly ONE MILLION, FIFTY THOUSAND DOLLARS appropriated to the purposes of Christianity. Well may we mark these signs of the times.

After this statement, we shall go on with the remarks which the importance of the subject naturally suggests; and here we cannot but refer to an article of exceeding interest, which we find in one of the periodical publications alluded to, and a part of which is so completely adapted to our present purposes, we intend to incorporate with our own remarks. Alluding to the circumstances of the anniversary of the month of May, it is said—“The present is the season when those forces are annually marshalled which throughout the year, have been in their separate divisions carrying forward this glorious word. And if it were an interesting spectacle to behold under a former economy, ‘the tribes of the Lord going up to Jerusalem, ‘unto the testimony of Israel, to give thanks unto the name of the Lord;’ how much more sublime and impressive the scene which is exhibited, when the various congregations of Christian Britain are spontaneously brought together, influenced only by divine charity, to perpetuate the religion of him ‘who is a light to lighten the Gentiles as well as the glory of his people Israel?’ Religion has its season as well as nature; and I have sometimes been struck with the analogy between them in this respect.—Nature at this delicious period revels the latent energies which were at work, tho’ unobserved, during the dreary months of winter; and they break forth around us in every form of beauty—all is busy life and joy. And on the promise of the spring depend the resources of the year. Religion displays a similar process, which is followed by similar results. We now witness another of her springs, her silent operations, become visible, and ten thousand happy voices usher in the hopes of all her regions.

**CHARLES CARROLL.**

Mr. Carroll first took his seat in congress on the 18th day of July, 1776, when the credentials of the delegates newly appointed by Maryland were presented. The following anecdote should not be lost.—After Mr. Carroll was introduced to the president on his first taking his seat, he drew his attention to the parchment copy of the Declaration of Independence and invited him to sign it—Mr. Carroll replied, “with great pleasure,” and advanced to the table—whilst signing it, a member remarked in an under tone “there goes a few millions”—alluding to the great wealth of Mr. Carroll.—*Niles Register*

**JOHN ADAMS.**

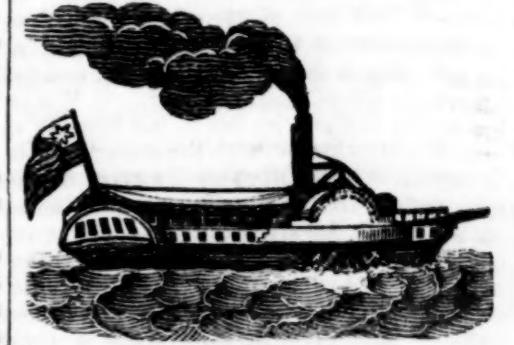
Commodore Tucker commanded the

public ship which carried out Mr. Adams on his first embassy to Europe, early in the revolutionary war. On the voyage she was attacked by a British ship. When the action began, Mr. Adams was walking on the quarter deck. The commander pressed him to go below, as he was exposing himself, without the chance of rendering service. He refused, and armed himself with a musket, fought out the action, which lasted more than an hour. The Englishman was finally beaten off with great loss.

The president of the United States, then a boy only 11 years of age, was on board of the ship, and never again saw Commodore Tucker until the year 1816, or for 38 years; and it is stated as a remarkable fact, that at the first glance, he recognized the veteran, and seized his hand, when he unexpectedly met him in Washington city.—*Ibid.*

**JOHN JAY.**

The venerable JOHN JAY is now the only survivor of the sixty-four members of the patriotic and high minded Congress which convened at Philadelphia shortly after the commencement of hostilities at Lexington, on the 19th of April, 1776—organized the resistance of the colonies with arms against the mother country, formed the continental army, and appointed George Washington commander in chief.—*N. Y. Obs.*

**MACDONOUGH.**

**THE NEW AND ELEGANT STEAM BOAT**

**MACDONOUGH,**

Was built expressly for the Hartford Steam Boat Company, under the superintendence of a gentleman of science and practical knowledge.

She is 273 tons burthen, 132 feet on deck and 26 feet beam, with a freight room of fifty tons, under deck; is built of the best materials and copper fastened, and is in every respect a substantial, well built and superior boat, furnished in a genteel style, and has elegant accommodations. She has 76 berths for passengers, a strong and powerful engine, on the low pressure principle; with two extra safety valves, exclusively under the control of the commander of the boat, which without any attention, let off the steam, even when a perfectly safe degree of pressure.

The MACDONOUGH will be commanded by Capt. WILLIAM BEEBE, who has had much experience as a commander of a packet ship. Great care has been taken, to render her not only safe, but comfortable, pleasant and convenient for passengers.

The MACDONOUGH will leave New York, Mondays and Thursdays at 4 o’clock P. M. and Hartford, Wednesdays and Saturdays at 11 o’clock A. M. each week, and will receive and land passengers at the usual landing places on the river.

Freight will be taken at the usual rates. All baggage at the risk of the owners. Stages will be in readiness on the arrival of the boat at Hartford, for the conveyance of passengers to Boston, Vermont, and New Hampshire.

**CHAPIN & NORTHAM, Agents.**

Hartford, May 1826.

**THE PROTECTION INSURANCE COMPANY,**

Having been duly organized, are now ready to receive proposals of FIRE and MARINE INSURANCE, at their office in State Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this state at their last session, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages and approved indorsed notes; all which, on the shortest notice, could be converted into Cash and appropriated to the payment of losses.

The Directors pledge themselves to issue policies on as favourable terms as any other Office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the